

THE BRETHREN'S EVANGELIST.

We want copy. We will have only one or two articles left when this paper will be full. Brethren and sisters, we now have a large paper and lots of room which must be filled. And we want no nonsense either. At least not much of it. Give us your best thoughts and give them plainly, and just brief enough to be easily understood.

The following choice statistics are taken from the annual report of Mr. Spurgeons' Pastor's College, which exhibits the remarkable nature of his influence. Since its commencement, now twenty-seven years ago, 652 have been educated in the college, 486 of whom are now employed as pastors, missionaries or evangelists, in connection with the Baptist denomination, others being also engaged in some sort of christian work, while forty-four have died.

We notice that in public prayer Christians are getting very much in the habit of using stereotyped phrases. They do not pray with that childlike simplicity in public that they do in private. They either become bewildered or hardly know what to ask for. The consequence is we hear a long, meaningless prayer, with many "vain repetitions." This should not be. Long prayers are not at all necessary. We should address the Lord as reasonable persons. Simply ask for that for which our souls crave and then stop. We should never keep on talking after we are through praying.

The tardiness with which debts are paid in this land of christian churches and Bibles, is thus sarcastically referred to by an eastern paper:

"The Chinese have a peculiar and abominable practice with which they mark the beginning of the new year. The devout follower of Confucius pays his debts, if possible, at that season. There have been some attempts made to introduce the custom here, but being a pagan practice it is, of course, abhorred by Christians, and is seldom observed."

A piece of bread to the hungry, a cup of cold water to the thirsty, or the smallest act of kindness in the name of the Lord, is greater service to God than many formal prayers.

An exchange refers to the low state of morals becoming so prevalent in our large cities, the dog-fights pugilisms, and other equally brutal sights that are now recognized by a large class as "sport" and then asks the question: "Are we lapsing into barbarism?" We hope not, but we must confess that sin and immorality is becoming bolder every day. It is true also that respectable citizens, and even professing christians, are afraid to open their mouths or turn their hands to have these things stopped, for fear their business may be injured or they may hurt some of their friends. One thing is sure, unless the curse of intemperance is torn out of the country root and branch, it will demoralize and brutalize the nation.

The following is an extract from a letter from the late Charles Darwin, which appears in a work recently issued in England: "It seems to me absurd to doubt that a man can be an ardent Theist and an Evolutionist. * * * What my views may be is a question of no consequence to any one but myself. But, as you ask, I may state that my judgment fluctuates. Moreover, whether a man deserves to be called a Theist depends on the definition of the term, which is much too large a subject for a note. In my most extreme fluctuations I have never been an Atheist in the sense of denying the existence of a God. I think that generally—and more and more as I grow older—but not always, that an Agnostic would be the more correct description of my state of mind."

There is a great tendency among aspiring young ministers of the present day, to tickle the ears of the people, from the pulpit. They make use of very ridiculous language, and are fond of using high-sounding words. A sermon can thus be turned into a display of empty nonsense, mixed up with school-boy elocution. Here is a sample: "Before the primordial fire-mist of the scientific creation began to evolve;" "Incommensurable eternities;" "Impaled at every point on the sharp retributions of violated law;" "He screamed until the pillars of creation shook." Brethren, tell the story of the cross in good, plain simple English. for if this continues, instead of carrying a Bible to church the common people will have to take a Webster's Unabridged. Don't put on airs. It does not look well in a christian minister.

Since 1879, when the Century Company undertook the publication of the various hymn and tune books compiled by Rev. Dr. Robinson, "Spiritual Songs," "Songs for the Sanctuary," etc., more than 400,000 copies have been sold and nearly 4,000 churches supplied. Not fewer than 800,000 copies of "Songs for the sanctuary" were sold from 1865 to 1879,—when "Spiritual Songs" appeared. The grand total of the sales of Dr. Robinson's books is more than a million, and probably 10,000 churches have adopted one or more of them. Not only are they used in Presbyterian, Congregational and kindred denominations, but editions have been officially adopted by the Southern Presbyterian church, the Cumberland Presbyterian, the Church of God, the Reformed Episcopal church, and the Free-will Bap-

tist, and the books are used in mission stations all over the world.

On our eighth page will be found a two column advertisement of Dr. T. P. Child's remedy for Catarrh. The doctor tells his own story, and such of our readers as may be interested will read for themselves and judge for themselves. We do not know him or anything about him beyond what we read in his advertisement, for which he always pays. Catarrh is an offensive and dangerous disease, and should be attended to in good time.

The Bishop of Liverpool, England, preaching recently at the dedication of a new church in his diocese, said he believed that there were many little services in mission-rooms and gatherings of believers in cottages, which were far more acceptable to God than the grandest service in the finest church. He also warned them to beware of formalism, for they lived in dangerous days, when more attention was paid to form than to the heart. He went on to say that churches had rapidly developed during the past forty years, but was real religion increasing among the people who worshipped in the churches? Was there more being done for the glory of God, more kindness, charity and less bitterness? Although this was said by a bishop of the church of England, the kindly warning is very applicable to all professing Christians, in these days when there is such a dangerous tendency toward formalism.

Reporting surprise parties has been an injury to us. We have at least lost two subscribers through it. They think it is "of the world." We hardly think it is. The party at our place was entirely too good to be of the world, especially that part of the world which is controlled by the devil. It just cannot be that the devil would go around and get people to go to a minister's house and bring him a number of good things and make him happy, and do each other good. It is not like his Satanic Majesty's doings. We will try and bear the loss. We are not publishing a paper for a set of croakers, who are constantly on the lookout for something that is not just after their style of thinking, or as they or their fathers or grandfathers used to do or think; but we are printing a paper for a people who are free to think and say and do anything and everything consistent with the teachings of the gospel of Christ, though it had never been done or said or thought before; free to use anything, from the gold of the earth to the electricity of the air; from the animal power to the highest state of mental development, to the glory of God and the advancement of his cause. We may have to suffer for our independence, from a meagre support and a scanty living and overwork, but we mean to pave the way for future generations. Only so the cause is not made to suffer, we shall be content.

Correspondence.

Christmas Tree.

Dear EVANGELIST: As brother Holsinger desired to hear from us occasionally, we take this opportunity to tell you what occurred here on Christmas Eve, thinking your readers might enjoy hearing how we, of this far off sunny land, passed the anniversary of our blessed Redeemer's birth. At an early hour on the afternoon of the 24 inst. self and family might have been seen driving in the direction of brother Perret's comfortable dwelling. Arriving there we found them busily engaged finishing the preparations for the evening's entertainment, hanging presents on the tree. These continued to come in with each fresh arrival, until all of the goodly company had put in an appearance. In the meantime the young gentlemen had gone to find old Santa Claus, and invite him over to preside in distributing the presents. When the tree was finished it looked very nice. In due time Santa Claus was announced by a herald, who cleared the way for the distinguished old Saint. After one of his attendants had lit the candles which lit up the tree, he was ushered in with a well spoken verse, which had been composed by one of the company. Santa Claus addressed the little company in an appropriate way, then proceeded to distribute the presents. All were made happy as far as we could see, to receive tokens of regards from friends. There were no costly presents made, but all were made to feel happy in the possession of some memento of love and friendship. And our mind was made to revert back along the sands of time, to the period when the custom was begun of bestowing presents at this time of the year. And I thought of how God in due time presented to the world the gift of his only begotten Son, in whom was hidden the true light that lighteth every man that cometh into the world, therefore the gift was offered to all men without respect of person, that all might rejoice together. After Santa Claus had made an ending by a little speech, in which he spoke of returning next year, he departed amidst the shouts of old and young. Then began the examination of presents and mutual congratulations.

A few minutes past eight we were seated at supper when the physical man was abundantly administered unto. After a pleasant season of social enjoyment we sang a few songs of Zion together, and the company broke up, feeling that we had passed a very pleasant and profitable Christmas Eve. And we take this opportunity to thank the kind friends, brethren and sisters, for the way that they have remembered their un-

worthy servant with the necessities of life. May the Giver of every good and perfect gift, reward you for your generosity, in remembering his poor servant, is my earnest prayer.

Persons present: Brother and sister Perret and family, brother and sister Thomas Finch and family, brother and sister Doty and family, sister Cockerton and family, sister Shank, husband and family, Mr. Thomas and wife, Mr. Campbell, wife and family, Mr. Yuda and wife, Mr. Corbet, wife and family, Mr. Hanson, wife and family, Mr. Gregory and Mr. Moss.

O Christmas day we met in the school house and held services, when we spoke of the advent of Christ, to a small but attentive audience.

C. E. DOTY.

Altamont, Cal., Dec. 29, 1883.

From Middle Pennsylvania.

I am receiving the EVANGELIST as a welcome visitor. When I read its columns and see others that have had to feel the rattan by way of a mandatory movement, like one of old I feel to praise God that others are also counted worthy to suffer persecution for the cause of our blessed Redeemer. As a little band of believers we have organized ourselves as best we could, after receiving, as it were, the forty stripes save one, from the German Baptist rattan. Have since January 22nd, 1879, convened as a body, trying to the best of our ability to carry out the Bible alone doctrine. Have been examining the "Progressive Christian," and since that the BRETHREN'S EVANGELIST. Cannot see that there is any difference in the doctrine. We believe the time will come that there will be one universal church throughout. Would be glad to have an interview with some of the elders of your church. Do not know of any such that live anywhere but at remote distance. Have heard you preach frequently, at the Dry Valley and Spring Run meeting houses, Mifflin Co., Pa. Also brother Bashor. W. L. Spanogle and others. In conclusion would say, if it can be possible for any official member of the Brethren church to give us a call soon, it no doubt would prove a great benefit. There is no organization of what is now called the Brethren Church, to the best of my knowledge, within sixty or seventy miles of this place. I live within two miles of the Dry Valley German Baptist church; 1½ m from Painterville Station. Please send Macedonia and see how it is. Pray

JOSIAH BR
Paintersville, Mifflin Co., Pa.

Donation and Surprise.

It seems that the spirit of donation is very contagious. Since it in Ashland it has spread eastward sylvania, and westward to Illinois. of its influence was felt at Auburn day, when the writer with his family den to what was called a "birth" made for us.

On arriving at brother Jo's found quite a number of brethren and sisters assembled. Some of them friendly conversation, when we dinner. After enjoying a bountiful dinner and an hour or two in the donation and surprise came in. It was a baptismal suit, which cost fifteen dollars. The surprise was, that the sisters alone made this donation. But this is not the only donation and surprise we had. A few days later, about the same company entered our house, and left a lot of good things.

We do not think these gifts were intended as alms, or we would not say anything about it, but we regard them as deeds of charity, which a faithful church delights to do for its minister and his family. He must be deprived of many of the domestic comforts of life. The donors have our best thanks for their kind favors.

J. H. SWIHART AND FAMILY.

How "Asking" Works.

DEAR EVANGELIST: The advice you gave me was "Ask and ye shall receive," for which please accept my thanks. Asking works sometimes like a charm, especially if you ask in faith, believing, though the preacher did not get his turkey pen filled. But this is not what I want to tell you. A few days ago I was accosted by brother William Strayer, with: "can you go to Waterloo to-morrow? Somebody wants to see you there." Well, I said, I will go. Next morning I went with brother Strayer, and as we arrived in the city we met sister Hildebrand and Sister Shirey. In the course of an hour or two I was asked to step into Mr. Frank's clothing store. And before I came out of that store, brother Strayer and those sisters above named purchased an overcoat, pantaloons, a pair of boots, and a cap, and made a present to me of them. And I am thankful and happy. I am thankful to the kind brethren and sisters, and happy in God through Jesus Christ our Lord, that he has given us a religion which makes us love one another, and to be kind and benevolent.

JNO. NICHOLSON.

From White Pigeon, Michigan.

We commenced a protracted effort with the Brethren near White Pigeon, Michigan, Dec. 20, 1883. In consequence of the inclemency of the weather we did not have a very large audience for several evenings, when our congregations began to increase in size and interest, and continued to increase until the close of our meetings.

The present result was six precious souls were made willing to travel with us for the kingdom of glory. May the blessing of God rest upon them, that they may hold out faithful, and press forward in the good work. The Brethren at White Pigeon are living in an isolated state. They have no resident minister to preach for them; but they have stood the storm of persecution, and labored for the defense of the gospel alone, and they feel much encouraged to go on in the good work.

May they ever contend for the faith once delivered to the saints. Thanks to the brethren and sisters for their kind remembrance of myself and family. In hope of eternal life.

WM. W. SUMMERS.

Bracken, Ind.

Not of That Kind.

EDITOR EVANGELIST: I notice in your paper of nineteenth December, a letter from S. H. Bashor, in which there is a statement that some Conservative had said, his crowd would be very small, and now the impression is made in the minds of the readers of the EVANGELIST that the Conservatives are here just like they are represented through your paper elsewhere: at sword's point with Progressives, but it is not the case here. S. H. Bashor has been at our meetings, and assisted our ministers, and our ministers did the same at his meetings. Now if he had written this with that letter, it would have been about the proper thing for him to do. Give both sides. This is all we ask, and will insist on the Golden Rule being observed.

W. P. MOOMAW.

Roanoke, Va., Jan. 8.

From Brother R. F. Mallott.

Was called home from Williams county, Ohio, Tuesday, 9th inst. Our meetings were crippled by the severe coldness of the weather, but as it moderated the interest increased, and sinners began to enlist in the Lord's service. Being compelled to leave for home just as it was time to work, we finally prevailed upon brother Kilhefner to take up the stand and go on to victory. He had come in that vicinity to visit friends, but felt with us that working for Jesus under such circumstances more profitable. Seven dear ones had fully rendered to Jesus when we took our departure. I shall try by next week to write our trip west in this county. Hope the Lord will greatly bless brother Kilhefner here elsewhere.

R. F. MALLOTT.

January 9th.

War is not only disastrous to a nation in destruction of human life, the maiming for the sake of many who do not actually perish on the battlefield and in the hospital, the enormous expense in money and the destruction of property, but also in the demoralizing effect which it has upon most of those, and especially the young who come within its withering influence. The value of human life has greatly depreciated in this country since the late war. There are probably more than ten times as many revolvers made and sold, and carried since the war than before. Now we presume that no one purchases pistol a but with the thought of shooting some body with it in case certain contingencies arise of which they are to be the sole judges. These deadly fire arms are in the pockets and hands of half grown and indiscreet boys, and drunken and reckless men. Hence it is no marvel that murders and homicides are of daily and almost hourly occurrence all over the country. These are unmistakably a part of the bitter fruits of the war. "Such as a man soweth that shall he also reap." And if this is true of an individual it is equally true of a nation.

Now what is the Church of Christ doing to counteract this baleful influence, and check the current which is sweeping us on to destruction? Very little we fear. It is very seldom that a voice is heard from the pulpit or in the religious press against the practice of carrying revolvers. Indeed we frequently see them in the show cases of church members who are engaged in the hardware trade, and they are sold as unhesitatingly by professed Christians as nails or spades or any other legitimate implement or article of trade. We think Christians should consider well the countenance they give to murder and crime by so doing.

Money and time have both their value. He who makes a bad use of one will never make use of the other.